DOCUMENT RESUME

ED 039 992 24 RC 004 399

AUTHOR Harkins, Arthur M.; Woods, Richard G.
TITLE Indian Americans in St. Paul. National Study of American Indian Education, Series II, No. 4, Interim Report.
INSTITUTION Chicago Univ., Ill.; Minnesota Univ., Minneapolis. Training Center for Community Programs.
SPONS AGENCY Office of Education (DHEW), Washington, D.C. Bureau of Research.
BUREAU NO BR-8-0147
PUB DATE Feb 70
CONTRACT OEC-0-8-080147-2805
NOTE 50p.

EDRS PRICE EDRS Price MF-$0.25 HC-$2.60
DESCRIPTORS *Adjustment (to Environment), Agency Role, *American Indians, Attitudes, Background, *Community, Education, Employment, Family Life, Housing, Leadership, Migration, *Programs, Questionnaires, Relocation, Socioeconomic Influences, *Urban Culture, Youth
IDENTIFIERS *Minnesota, Saint Paul

ABSTRACT

As part of the National Study of American Indian Education, this interim report is one of several which deal with the approximately 4000 Indians of St. Paul, Minnesota, where 3 major tribal groups (Chippewa, Sioux, and Winnebago) are concentrated in 3 areas of the city. Efforts to develop social organizations with Indian leadership in order to keep ties with tribal customs and to adjust themselves to urban life were pointed out. The primary concern of this survey, conducted by students of Macalester College among 48 Indian adults, was the Indians' adaptation to urban living. Methodology was a door-to-door solicitation of responses to a questionnaire relating to social adjustment and attitudes of adults toward young people. It was tentatively concluded that the environment in the city and the acceptance of Indians by the general population served as a major impetus in the Indians' adjustment to urban life. The survey instrument utilized in the study, along with tables showing background information of St. Paul Indian residents, is appended. (EL)

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

ED039992

INDIAN AMERICANS IN ST. PAUL:
AN INTERIM REPORT

by
Arthur M. Harkins
and
Richard G. Woods

with the assistance of
I. Karon Sherarts
Geneva Brenna
Devin Pratt

Training Center for
Community Programs
in coordination with
Office of Community Programs
Center for Urban and Regional Affairs

University of Minnesota
Minneapolis, Minnesota

February, 1970

THE NATIONAL STUDY OF
AMERICAN INDIAN EDUCATION

Series II
No. 4

INDIAN AMERICANS
IN ST. PAUL

USOE Grant
OEC-0-8-080147-2805

RC004399

RECEIVED
JUN 12 1970
NMSU
E.R.I.C.

NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

This Study was conducted in 1968-69-70 with the aid of a grant from the United States Office of Education, OEC-0-8-080147-2805.

The Final Report consists of five Series of Papers:

I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

III. Assorted Papers on Indian Education--mainly technical papers of a research nature.

IV. The Education of American Indians--Substantive Papers.

V. A Survey of the Education of American Indians.

The Final Report Series will be available from the ERIC Document Reproduction Service after they have been announced in Research in Education. They will become available commencing in August, 1970, and the Series will be completed by the end of 1970.

TABLE OF CONTENTS

Introduction..... 1

Indian Organizations in St. Paul..... 3

The St. Paul American Indian Center..... 4

Indian Advisory Board to the St. Paul Public Schools.....10

The Intertribal Council.....10

St. Paul American Indian Club.....10

Sioux Council of the Twin Cities.....10

Winnebago Tribal Council.....11

St. Paul Indian Survey.....11

Family Responsibility Data.....13

Tension Areas in the Neighborhood.....16

Schools in the Neighborhood.....18

Supportiveness of the Community.....20

Semantic Differential Data Concerning Young People.....22

Summary and Conclusions.....26

FOOTNOTES.....29

APPENDICES

APPENDIX I

APPENDIX II

APPENDIX III

APPENDIX IV

Introduction

With about four thousand Indian people of Chippewa, Sioux, and Winnebago tribal makeup, the native American population of St. Paul constitutes the second largest population of urban Indians in Minnesota. These Indians have migrated to St. Paul largely within the last ten to fifteen years, and have concentrated themselves in three major areas within the city: the Dale-Selby area (census tracts 38, 39, 40, 54, 55, 59, and 60): the Mount Airy area (census tracts 30 - 43): and the Concord-Winfield area (census tracts 71 - 73).

It is estimated that less than fifty percent of the St. Paul Indian youth have completed high school -- an apparent fact of major significance as the average age of St. Paul Indians is quite young, perhaps a full eighty percent of the Indian population being under twenty-five years of age.

The city of St. Paul is situated geographically on land apparently occupied by Indians since the retreat of the last glacial ice about ten thousand years ago. Archaeological findings from the Indian burial mounds in Mounds Park revealed artifacts that have been dated to about three thousand years ago, indicating the existence of a Hopewellian Late Woodlands culture. When the first white men arrived in the Mississippi and Minnesota rivers area, it was the homeland of the Sioux. Friendly trading began between the Indians and the whites, with the former bringing fish, wild fowl, venison, bear meat, cranberries, mocassins, and beadwork; these were exchanged for blankets, cutlery, flour, and other merchandise. The Indian trading was followed by white tourists who came to observe and sometimes remained to become settlers. St. Paul became a trading center, and as many as five hundred settlers were coming through every day by 1850.

The Chippewa (Ojibwa) Indians of northern Minnesota and the Great Lakes region had often come into Sioux territory on raiding parties. After Fort Snelling was established (near what is now South Minneapolis), the Chippewa and the Sioux often camped side by side on the grounds surrounding

the fort, and generally maintained friendly relations while there.

After the Minnesota reservations were established, the Indians became isolated. There were few, if any, living in St. Paul until almost a century later. Census records for 1930 listed 169 Indians in St. Paul: in 1940, census records indicated that there were 60 Indians: in 1950, there were 163: in 1960, 524: and in 1970, officials of the St. Paul American Indian Center estimate the population to be approximately four thousand. Whether or not a person was Indian was not, of course, always clear to previous census takers, but if the figures are realistic, they indicate that about thirty-five hundred Indians have moved into St. Paul (or have been born there) since 1960. (Of course, these estimates do not refer to individual Indians, only to absolute population increases. Complex reservation-urban migratory cycles presumably help to keep the stationary city residents fairly low in proportion to the total population gain.)

The St. Paul churches were the first to recognize and actively become interested in the problems of newly arrived Indians in the city. In 1956, Doctor Albert Mann of the Minnesota Council of Churches made a survey of the Indian community in the Twin Cities, and produced a lengthly substantive report.[1] Mann estimated the total Indian population of the Twin Cities to be about eight thousand at the time. This was not thought to be entirely accurate because it was difficult to decide who was Indian and who was not. The St. Paul Council of Churches began to locate Indian families and work with them on their problems: a social worker was hired to work full-time "to discover their needs and to relate them to the community and churches."[2]

The Department of Public Welfare for Ramsey County classifies people as to race, and figures from that agency indicate that the total number of <u>different</u> Indian persons receiving welfare assistance during 1968 was 269.

The St. Paul public schools had 352 recognized Indian children enrolled during 1968: 72 of these Indian children were in senior high schools, 34 in

junior high schools, and the rest in elementary schools. The parochial schools of St. Paul do not classify children by race and no information was obtainable from them.

While employment category breakdowns will be reviewed later in this report, exact data on the extent of unemployment among Indians in St. Paul is unavailable. Interesting comments were made by a man who said that he had been active among Indians in St. Paul for many years. This gentleman did not think that there was much unemployment among Indians in St. Paul, but he stated that there were "quite a few" Indian people who wanted day labor jobs so that they could work as many (or as few) days as they wished without losing their jobs. This pattern enabled them to attend powwows and other events whenever and wherever they occurred. The practice of returning to reservations for powwows and other ceremonies is also common among steadily employed Indian people, he said, who may travel as much as a thousand miles over a weekend and still manage to back at their jobs on time.

Unlike the situation in Minneapolis and, to some extent, in other cities, the Office of Economic Opportunity appears to have no directly Indian-oriented anti-poverty programs in St. Paul.

Indian Organizations in St. Paul

There was at the time of this writing only one Indian organization of the "community action" type in St. Paul -- the St. Paul American Indian Center. Officers and members from certain other St. Paul Indian organizations are, however, represented on the Center's board of directors and in its membership. One of these, the Indian Advisory Board to the St. Paul Public Schools, is closely connected to the St. Paul American Indian Center in terms of present active membership. There appears to be no basic duplication of effort problems within the St. Paul Indian organizational complex (which we shall review in greater detail momentarily). The St. Paul American Indian Center does have an inadequate staff and budget, it appears, and it is possible that, given adequate funds, a diversified network of Indian community action organizations (such as exist in Minneapolis) could bring about more involvement and partici-

pation on the part of the St. Paul Indian community. Of course, this is only an observation, and should not be taken as an action recommendation.

In early 1970, we detected the following six organized Indian groups in St. Paul:

1) Indian Advisory Board to the St. Paul Public Schools;
2) Intertribal Council;
3) St. Paul American Indian Center;
4) St. Paul American Indian Club;
5) Sioux Council of the Twin Cities;
6) Winnebago Tribal Council.

Overlapping membership and communication between Minneapolis and St. Paul Indian organizations appears to exist, primarily within the Minnesota Indian Urban Federation and the Department of Indian Work of the Minnesota Council of Churches. The Department of Indian Work Board brings together members of the Minneapolis American Indian Movement and the St. Paul American Indian Center in significant numbers, while the Urban Federation has heavy representation from the Concerned Indian Citizens (Minneapolis), the Upper Midwest American Indian Center (Minneapolis), and the St. Paul American Indian Center. The Minneaota Indian Affairs Commission and the Minnesota Indian Education Committee are two other organizations which have Minneapolis and St. Paul resident members, but whose functions do not really include them in the Indian "community action" organizational category. Their Twin Cities' membership comes primarily from the Concerned Indian Citizens-Upper Midwest American Indian Center (both Minneapolis) organizations and from the St. Paul American Indian Center.

The St. Paul American Indian Center

Information about the St. Paul American Indian Center was obtained from Mr. Larry Martin of the Upper Midwest American Indian Center, and from Mrs. Rose Barstow of the St. Paul American Indian Center.

Mr. Martin was hired in 1965 by the St. Paul Council of Churches as a social worker in St. Paul. He stated that he personally contacted two hundred

Indian families, and could document two thousand Indian persons in St. Paul. He estimated that there were a total of three thousand Indians in the city. Background data on St. Paul's Indian population was compiled[4] at that time (1965) as follows:

1) Statistical counts indicate that there are approximately three thousand Indian people within St. Paul city boundaries.

2) The American Indians in St. Paul are primarily from Chippewa, Sioux and Winnebago backgrounds.

3) Most of these people live in three basic areas: Dale-Selby area, Mt. Airy area, and Concord-Winfield area.

4) One-half (50.0%) of the employable Indian people do not have jobs.

5) The total unemployment rate for the St. Paul American Indian is seven to eight times the national unemployment average of four percent.

6) Data indicates that less than fifty percent of the St. Paul Indian youth complete their high school education.

7) Eighty percent of the American Indians in St. Paul are twenty-five years of age or younger.

There was a need for a meeting place which was not a part of the larger community where Indians of all tribes and all ages could establish group solidarity, and where the needy Indian could come to people who were related to his background.

A search was begun for suitable and inexpensive quarters for an Indian center. Schools and churches were contacted and the reaction was not enthusiastic, ranging from passive to resistive. The YMCA became interested and eventually arrangements were made for the center to be located there. Funds were obtained from the Hill Foundation to get the program started and to maintain it for two years, with the YMCA acting as trustee.

The next problem was to get enough Indian people interested and active so that an organization could be set up. Six people came to the first

meeting, but at the second meeting there were fourteen. At the third meeting there were about fifty and at the fourth meeting there were seventy people. About a third of the participating members were Winnebago.

The Board of Management of the Center included three members from each tribe, plus two white people, two Indian youths, and two Indians-at-large; thus the total was fifteen members. The Director would be an Indian, to be elected by the Board. The Center opened on August 19, 1968 and shortly thereafter received additional funds from the Martin Luther King Fund of the Catholic Archdiocese. A summary of the Center program was provided by its chairman as follows:

> From the beginning of the Indian Center's work, a major priority has been to involve Indian people, not only in receiving services but also in developing and carrying them out. The Board of Directors elected by the Indian people, develops policy, procedures, and guidelines for the Center's operation. The Executive Director, who is Indian, administers the program.
>
> The Center has been quite active in two general areas, with a developing interest in other concerns as well. The one area includes the many social, recreational and cultural pursuits --
>
> 1) Developing an Indian youth group which involves fifty to seventy such people;
>
> 2) Operating a social-recreational program on Sunday in which over two hundred children, youth and adults participate;
>
> 3) Coordinating a Christmas Party involving over twelve hundred Indian children as well as their parents and friends;
>
> 4) Sponsoring an All Indian Basketball Tournament with participation of two thousand Indian people from a six state area;
>
> 5) Having family nights, establishing beadwork and language courses.
>
> The other area of activity includes working with existing agencies on a community wide basis.

> The Center has developed a corps of approximately two hundred and fifty volunteers, largely Indian. They led and conducted programs. A majority of the program is presently operated by them under the supervision of the Executive Director.[4]

Problems developed because of tribalism jealousies among the Board members, which threatened to alienate those who were not on the Board, and attendance at the meetings began to drop. This was partially patched up by the voluntary resignation of the Director. A new Director has been elected and there is a continuing effort to keep the Center alive. A recent program on KCTA educational television drew attention to their work and was beneficial.

A breakdown of the St. Paul American Indian Center Board of Directors by tribal affiliation and office is as follows:

Chairman -- Chippewa
Vice Chairman -- Winnebago
Secretary -- Sioux
Treasurer -- Winnebago
Indian-at-Large -- Chippewa-Sioux
Members -- Chippewa (1); Winnebago (1); non-Indian (2).

A mimeographed information sheet from the St. Paul American Indian Center describes the agency's programs in greater detail and with succinctness; the authors have therefore chosen to reproduce the article in its entirety.

St. Paul Indian Program

> The Indians of the St. Paul Community have a need to achieve an essential resource, both for themselves and for their city, in their effort toward more rewarding and productive participation in the life of the community, while holding to important and sustaining cultural values perhaps uniquely their own. Fulfilling this need can be accomplished largely when there is an achievement of their own, and not something provided for Indians by others. The purposes of the Indians must be their own purposes, their achievements must also belong to them if they are to be experienced and appreciated. There must be an effort concentrating on self help and service.

The idea of having an Indian Center is both realistic and practical. It is an investment that provides a very real route of access to the opportunities of the city while rooted firmly in the lives of the people who make it up.

Needs of the American Indian: He does not feel himself to be a part of the St. Paul community life. He feels like an "outsider".

His background is not sufficient to allow him to compete on an equal basis with others in society.

The Community does not provide adequately for his creative outlet.

He suffers discrimination which prevents adequate adjustment.

Objectives: Organization of American Indian Community in St. Paul
Establishment of an Indian Center
Improvement of the Status and Situation of the American Indian People
Enable American Indian people to become a part of the mainstream of modern American life.

METHODS OF ACHIEVING OBJECTIVES:

1. Economic Development

Develop an employment development program designed to help American Indians get jobs and to hold them. This program would include
- help in personal appearance
- review in educational skills
- dialogue on how to keep a job
- preparation for job testing
- daily living routines -- importance of punctuality, social graces, etc.
- testing processes -- acquainting person with what can be expected in the work world in regard to testing experiences -- civil service, etc.

Development of an American Indian store to handle the buying and selling of American Indian artifacts.

2. Educational Development

a. provide a fund for Senior High School students expenses-graduation
b. purchase some movie equipment - to be used for persons of all ages
c. development of a film library, purchase of films

3. Cultural Development

a. Beads and buckskin course for persons who would like to make their own costumes or for those who would like to learn to make American Indian artifacts.
b. Language course
   - teaching of original languages
   - tape recorders
   - linguaphone equipment

4. Social Development

a. Picnics -- plan which would encompass four picnics during the summer months thus encouraging the participation of a great number of people in a friendly and communal atmosphere.
b. Annual Festival -- one large festival planned for the fall of the year. This would require the work of a great many people working on committees.
c. Senior Citizens Clubs -- to organize American Indian senior citizens into a club of their choosing. Transportation facilities would be needed to enable them to enjoy the many free facilities of the city such as museums, libraries, etc.

5. Athletic Development

a. Establishment of basketball and softball teams
b. Provide for the interstate basketball tournament, which has now been functioning for a period of three years. This has been proved a success over the past years.

How will community be better by achieving above objectives?

Stimulate the economic life of St. Paul by adding a significant segment of people to its working force.

By helping to raise the standards and better the living conditions of the Indian poor.

By allowing the Indians to contribute to the dignity and self-respect people should have for one another in the community.

By stimulating greater participation of American Indians in the life of the community.

By helping American Indians to connect their day-by-day lives with their future.

Indian Advisory Board to the St. Paul Public Schools

The Indian Advisory Board to the St. Paul Public Schools began organizational activity during the summer of 1969 at the instigation of Mr. Larry Martin, who was then Director of the St. Paul American Indian Center. Mr. Lee Antell, assistant director of the University of Minnesota Library Institute for Minnesota Indians, appears to have assumed much of the leadership for organizing the Advisory Board since that time. There has been a close relationship established between the St. Paul American Indian Center and the Advisory Board, but efforts are being made to interest and include participation from all St. Paul Indian residents. As of February 12, 1970, the Advisory Board had held several general meetings, but had not yet elected formal officers or defined its goals. One of the first steps taken by the Advisory Board might be to request an Indian intercultural education consultant for the St. Paul Public School system.[5]

The Intertribal Council

The Intertribal Council is a social organization of St. Paul Indians which holds picnics, powwows (at the St. Paul YMCA), and other activities. It formerly included many Sioux and Chippewa in its membership, but is now mostly Winnebago. Membership is estimated at about forty to fifty persons.

St. Paul American Indian Club

The St. Paul American Indian Club was organized in 1959 as the St. Paul American Indian Dance Club, and changed its name the following year. As a social organization, the St. Paul American Indian Club holds meetings at the St. Paul YMCA on the second Tuesday of each month, and holds a powwow there on the first Saturday of each month (from October to May). The annual picnic is held in June and the club holds a Christmas party for children. Occasional fund-raising projects are conducted. In 1969, there were 125 members with Chippewa, Sioux, and Winnebago affiliations. The majority of these members were Chippewa.[6]

Sioux Council of the Twin Cities

The Sioux Council of the Twin Cities was organized in 1965 to facilitate communication between Twin Cities tribal members and their reservations on official tribal matters.[7]

Winnebago Tribal Council

The Winnebago Tribal Council handles official communication between the Winnebago tribe in Wisconsin and St. Paul Winnebago tribal members. It serves to keep the St. Paul Winnebago people informed of tribal activities.[8]

St. Paul Indian Survey

The body of this report shall concern itself with a survey of St. Paul Indians conducted door-to-door during the spring of 1968. The survey was conducted and paid for by the Training Center for Community Programs at the University of Minnesota, and was carried out by students enrolled at Macalester College. Those interested may consult Appendix I for a review of the survey instruments.

Initial analysis of the survey data allows the construction of a "typical" profile for the forty-eight St. Paul Indian adults contacted by the survey teams:

The "typical" St. Paul Indian Resident (N = 48)

Was female		81.3%
Was in the age range		
23 - 40, or	41.7%	
41 - 64	37.5	
		79.2
Was married		60.4
Was the head of a household		52.1
Had a telephone		70.8
Was not a high school graduate		56.3
Reported having children		87.5
Since last coming to the Twin Cities, had lived there for		
1 - 9 years, or	35.4	
10 years or more	50.0	
		85.4
Had not served in the military		77.1

Had lived at her present address		
1 - 2 years, or	25.0%	
3 - 5 years, or	16.7	
6 - 9 years	14.6	
		56.3%
Was not a union member		75.0
Reported no occupation		52.1
Reported her spouse's occupation as		
unskilled work, or	16.7	
semi-skilled work, or	8.3	
skilled work	27.1	
		52.1
Reported her father's occupation as		
unskilled work		50.0
Desired a training program leading to employment in		
semi-skilled owrk, or	8.3	
skilled work, or	10.4	
clerical/secretarial work, or	12.5	
skilled professional work	20.8	
		52.0
Reported an approximate annual income of		
$3000 - $4999, or	29.2	
$5000 - $6999, or	20.8	
$7000 and more	22.9	
		72.9
Reported last voting in a public election		
within the past year, or	25.0	
within the past 2 - 3 years, or	16.7	
sometime up to 5 years ago	8.3	
		50.0
Reported her tribal affiliation as		
Chippewa, or	43.8	
Sioux, or	22.9	
Winnebago	25.0	
		91.7
Reported her amount of Indian blood as		
1/2 to 3/4, or	22.9	
3/4 to full	45.8	
		68.7
Reported that she had <u>not</u> harvested wild rice recently		87.5

Reported never having voted in a reservation election		60.4%
Said she had moved to the Twin Cities because of		
employment, or	41.7%	
relatives here	20.8	62.5
Reported the number of trips back to the reservation during the past year as		
one, or	20.8	
two, or	2.1	
several	16.7	
many	16.7	56.3
Said she had made trips back to the reservation because		
relatives were there, or	25.0	
both friends and relatives were there	25.0	50.0
Said that there were real leaders of Twin Cities Indian people		54.2

Of this "typical" profile of St. Paul adult Indian residents contacted by the survey teams, it may be said that it indicates a fairly stable, blue-collar Indian population with considerable tenure in the city when compared to Minneapolis Indians. A strong interest was shown in obtaining additional occupational skills, and income figures were markedly skewed to the "high" side when compared with the Minneapolis population. Voting behavior was also heavy by comparison, and a rather typical pattern of reasons for coming to the city (employment and relatives), and communication trips to the reservation were found. A strong indication was present that St. Paul Indians, who are about half Chippewa, one-quarter Sioux, and one-quarter Winnebago in tribal makeup, felt that there were real Indian leaders among the Twin Cities people. A more detailed breakdown of these data may be found in Appendices II - IV.

Family Responsibility Data

In the course of the St. Paul Indian survey, certain attitudinal materials were gathered which have provided an insight into the ways adult

viewed their social and cultural surroundings. The first group of data which we will review is concerned with an area designated "Family Responsibility", referring to some of the ways Indians regard their home situations.

If their children keep out of the way, parents in this neighborhood are satisfied to let them do whatever they want to do.	SA	A	UD	D	SD
All respondents (N = 48)	4.2	22.9	29.2	35.4	8.3
Female respondents (N = 39)	5.1	15.4	33.3	38.5	7.7
Male respondents (N = 9)	0.0	55.6	11.1	22.2	11.1

As can be seen from responses to the above questionnaire item, Indian parents taken together tend to appear neutral or satisfied about the control of Indian children. However, a glance at the breakdowns by sex indicates that females tend to heavily agree with the statement, while males tend to disagree with it. Therefore, we may assume that adult Indian women in St. Paul tend to view children as subject to minimal parental control, while adult Indian males disagree with this conception of control over children.

A youth should spend most of his time with his family rather than his friends.	SA	A	UD	D	SD
All respondents (N = 48)	4.2	27.1	29.2	37.5	2.1
Female respondents (N = 39)	0.0	23.1	33.3	41.0	2.6
Male respondents (N = 9)	22.2	44.4	11.1	22.2	0.0

Again, these attitudinal data indicate a fairly even spread of responses for both sexes but another split appears between adult Indians of the different sexes. Indian women appear to believe that Indian youth should spend more time with friends over and against the Indian men, who heavily disagree with this notion.

In this neighborhood, folks are unconcerned about what their kids do so long as they keep out of trouble.	SA	A	UD	D	SD
All respondents (N = 48)	6.2	37.5	20.8	29.2	6.2
Female respondents (N = 39)	7.7	33.3	23.1	30.8	5.1
Male respondents (N = 9)	0.0	55.6	11.1	22.2	11.1

In the above area of responsibility -- that concerned with neighborhood control over the behavior of children -- there is a reasonably strong tendency for both St. Paul Indian adult categories to agree that neighborhood social controls over children are not what they might be. This is to be expected in inner-city conditions, and most St. Paul Indians surveyed did live in depressed inner-city circumstances.

Marriage is a tie between man and wife that usually lasts for a lifetime.	SA	A	UD	D	SD
All respondents (N = 48)	39.6	47.9	4.2	4.2	4.2
Female respondents (N = 39)	38.5	46.1	5.1	5.1	5.1
Male respondents (N = 9)	44.4	55.6	0.0	0.0	0.0

Again, unanimity seems to be case. The question concerning marriage indicates that, with the exception of some doubting Indian women, both sexes tend to support the monogamous single-marriage family experience. It is the stated ideal in American life.

Parents in this neighborhood teach children to respect other people's rights and property.	SA	A	UD	D	SD
All respondents (N = 48)	8.3	25.0	37.5	20.8	8.3
Female respondents (N = 39)	10.3	25.6	33.3	20.5	10.3
Male respondents (N = 9)	0.0	22.2	55.6	22.2	0.0

The data obtained from this question indicate a great deal of ambivalence on the part of Indian parents over whether neighborhood mothers and fathers teach their children to respect rights and property of others. The proportions are so uniformly distributed on both sides of the neutral position that it is difficult to make further judgments about this item; however, this fact also seems to reflect inner-city conditions.

Families in this neighborhood keep their children under control.	SA	A	UD	D	SD
All respondents (N = 48)	8.3	31.3	25.0	22.9	12.5
Female respondents (N = 39)	10.3	30.8	23.1	20.5	15.4
Male respondents (N = 9)	0.0	33.3	33.3	33.3	0.0

Similarly, the questionnaire item concerning the ability of neighborhood families to keep their children under control also raises a strongly ambivalent response from St. Paul Indian adults. This is yet another manifestation of fairly standard inner-city attitudes.

Tension Areas in the Neighborhood

The next section of this report reviews data collected in an area which is broadly designated "Community Tension Areas". It consists of six questions relating to this general subject area.

Most young people disagree with the wishes and demands of adults.	SA	A	UD	D	SD
All respondents (N = 48)	8.3	35.4	37.5	18.8	0.0
Female respondents (N = 39)	10.3	35.9	33.3	20.5	0.0
Male respondents (N = 9)	0.0	33.3	55.6	11.1	0.0

Here, ambivalence seems to give way to more specifically opinionated responses. Both Indian adult categories seem to agree that a generational problem exists in the Indian community; however, this opinion seems to be strongest on the part of Indian women rather than Indian men.

You are out of luck in this neighborhood if you happen to be of the wrong race or nationality.	SA	A	UD	D	SD
All respondents (N = 48)	2.1	6.2	31.2	45.8	14.6
Female respondents (N = 39)	2.6	5.1	28.2	46.1	17.9
Male respondents (N = 9)	0.0	11.1	44.4	44.4	0.0

The item above concerning race relations in the Indian neighborhoods of St. Paul evoked resounding disagreement with the general assumption that St. Paul Indians feel generally discriminated against. These data are strongly reminiscent of similar results obtained a recent survey of Minneapolis Indians, and go a considerable distance toward dispelling some of the Indian politician/professionals' assertions that American Indians feel and experience continuous, significant racial discrimination from other groups.

A person who repeatedly arrives at his job late, or is absent often, is irresponsible and lazy.	SA	A	UD	D	SD
All respondents (N = 48)	29.2	41.7	20.8	8.3	0.0
Female respondents (N = 39)	28.2	38.5	25.6	7.7	0.0
Male respondents (N = 9)	33.3	55.6	0.0	11.1	0.0

Responses to the question concerning job habits showed strongly acculturating responses to the demands of the urban work environment. Again, seen at least in this isolated context, such data further tends to dispel another commonly held "truth" about American Indians -- namely, that they do not understand and/or are culturally maladapted to the work ethic and style of the technocratic society.

This neighborhood is very peaceful and orderly.	SA	A	UD	D	SD
All respondents (N = 48)	10.4	41.7	14.6	25.0	8.3
Female respondents (N = 39)	12.8	35.9	17.9	25.6	7.7
Male respondents (N = 9)	0.0	66.7	0.0	22.2	11.1

With some significant dissension, the question regarding peacefulness and orderliness of neighborhood life is affirmed; however, it should be noted that over twenty-five percent of the respondents tended to indicate that neighborhood social controls were not all they might be.

Some people in this neighborhood "get by with anything" while others get in trouble for anything they do.	SA	A	UD	D	SD
All respondents (N = 48)	4.2	27.1	43.7	20.8	4.2
Female respondents (N = 39)	5.1	25.6	43.6	20.5	5.1
Male respondents (N = 9)	0.0	33.3	44.4	22.2	0.0

Again, the quality of neighborhood life is essentially affirmed, but a large minority of respondents (about twenty-five percent) tended to indicate dissatisfaction with neighborhood social controls. Close to half of the respondents were undecided about the matter.

Too many young people in this neighborhood get into difficulties with sex and drinking.	SA	A	UD	D	SD
All respondents (N = 48)	10.4	31.4	37.5	16.7	4.2
Female respondents (N = 39)	10.3	30.8	38.5	17.9	2.6
Male respondents (N = 9)	11.1	33.3	33.3	11.1	11.1

Overwhelmingly the forty-eight St. Paul Indian adults interviewed in the 1968 door-to-door survey reflect awareness of two major areas of difficult for inner-city area youth.

Schools in the Neighborhood

Five questions in the survey concerned themselves with the attitudes of St. Paul Indian adults toward the schools in their neighborhoods.

Most young people dislike school.	SA	A	UD	D	SD
All respondents (N = 48)	4.2	29.2	20.8	41.7	4.2
Female respondents (N = 39)	5.1	25.6	25.6	43.6	0.0
Male respondents (N = 9)	0.0	44.4	0.0	33.3	22.2

While both St. Paul Indian adult categories taken together seem to favor disagreement with an assertion that most Indian young people dislike school, a male-female split occurs once again as adult Indian women seem to disfavor the statement with moderate intensity, while adult Indian men tend to agree with it in nearly half the cases. However, it should be noted that Indian men seemed to polarize around this statement; while forty-four percent of the Indian men agreed with the statement, the remaining responses disagreed. There were no neutral responses by the males surveyed.

Many young people in this neighborhood do not finish high school.	SA	A	UD	D	SD
All respondents (N = 48)	2.1	33.3	29.2	31.2	4.2
Female respondents (N = 39)	2.6	33.3	30.8	28.2	5.1
Male respondents (N = 9)	0.0	33.3	22.2	44.4	0.0

Ambivalence is the pattern once again for both sexes taken together and for each sex taken separately, as the question of high school completion is raised.

Presumably, part of the explanation for this ambivalence lies in ignorance, while another major part may be related to differential family success experience with formal education in St. Paul.

High school graduates in this neighborhood take an active interest in making their community a better place in which to live.	SA	A	UD	D	SD
All respondents (N = 48)	6.2	18.7	54.2	18.7	2.1
Female respondents (N = 39)	7.7	20.5	51.3	17.9	2.6
Male respondents (N = 9)	0.0	11.1	66.7	22.2	0.0

Both sexes taken together seemed to be neutral to ambivalent concerning the active interest taken by high school graduates in bettering the community in which they live. More Indian women, however, were inclined to agree that high school students do take such interest than were Indian men.

Most of the students in this neighborhood learn to read and write well.	SA	A	UD	D	SD
All respondents (N = 48)	14.6	60.4	12.5	10.4	2.1
Female respondents (N = 39)	15.4	59.0	12.8	12.8	0.0
Male respondents (N = 9)	11.1	66.7	11.1	0.0	11.1

Generally speaking, both categories of Indian adults tended to indicate formal education success for young people - at least to the extent that they learned to read and write. Notably, neutral tendencies were low in this questionnaire item, and distinctly against the grain of the general response tendencies, about twelve percent of the respondents disagreed in all three categorical cases.

Schools in this neighborhood do a poor job of preparing young people for life.	SA	A	UD	D	SD
All respondents (N = 48)	10.4	33.3	29.2	18.8	8.3
Female respondents (N = 39)	12.8	33.3	28.2	15.4	10.3
Male respondents (N = 9)	0.0	33.3	33.3	33.3	0.0

The small discrepant responses which appeared in the former question are amplified when a specific question is put. Do the schools do a poor job of

preparingyoung people for life? Results for this questionnaire item indicated that nearly one-half of the adult women interviewed agreed that the schools are doing a poor job for neighborhood youth, while exactly one-third of the male respondents agreed with this assertion. Where both categories of the respondents are combined, less than one-third of respondents indicated approval of the school's performance in preparing young people for life. These responses seem to be an exceedingly strong indictment of life-preparing qualities of the public education in St. Paul schools.

Supportiveness of the Community

Five questions on the community survey instrument concerning attitudes dealt with perceived support for individuals and groups within the context of the neighborhood and community.

If a person exhibits strange behavior -- different than others around him -- it usually means he is mentally ill.	SA	A	UD	D	SD
All respondents (N = 48)	2.1	16.7	35.4	37.5	8.3
Female respondents (N = 39)	0.0	17.9	33.3	43.6	5.1
Male respondents (N = 9)	11.1	11.1	44.4	11.1	22.2

A sophisticated intercultural awareness was indicated by the responses to this questionnaire item. In effect, the results indicate that St. Paul Indian adults who were surveyed do not feel that persons who behave differently are to be regarded as crazy. The responses are comforting.

The people in this neighborhood give you a bad name if you insist on being different.	SA	A	UD	D	SD
All respondents (N = 48)	0.0	14.6	35.4	31.2	18.8
Female respondents (N = 39)	0.0	10.3	35.9	38.5	15.4
Male respondents (N = 9)	0.0	33.3	33.3	0.0	33.3

Nevertheless, the St. Paul Indian adults are fully capable of perceiving some of the negative experiences that can derive from "deviant behavior". Especially in the case of the adult men, but impressively in the case of the other two

response categories as well, respondents perceived the unwillingness of other community people to tolerate individual deviations on the part of the Indians themselves.

In this neighborhood the community tries hard to help its young people along.	SA	A	UD	D	SD
All respondents (N = 48)	16.7	31.2	29.2	16.7	6.2
Female respondents (N = 38)	20.5	30.8	30.8	10.3	7.7
Male respondents (N = 9)	0.0	33.3	22.2	44.4	0.0

The combined category of Indian men and women seemed to favor agreement with the statement that "the community tries hard to help its young people along". However, forty-four percent of the interviewed adult males tended to disagree with this assertion. While fifty-one percent of the adult females agreed that the community helps its young people, only one-third of the men tended to view things in a similar fashion and these were not enthusiastic in their responses.

When someone is offensive to you, you show him how you feel through open acts (cursing, violence, aggression).	SA	A	UD	D	SD
All respondents (N = 48)	0.0	10.4	16.7	54.2	18.7
Female respondents (N = 39)	0.0	10.3	15.4	53.8	20.5
Male respondents (N = 9)	0.0	11.1	22.2	55.6	11.1

A strong tendency to suppress outward acts of disagreement was indicated in the responses to the above statement and is entirely consistent with various generalizations about the style of Indian response to personal differences.

People are generally critical of others in this neighborhood.	SA	A	UD	D	SD
All respondents (N = 48)	6.2	22.9	31.1	33.3	6.2
Female respondents (N = 38)	7.7	23.1	30.8	30.8	7.7
Male respondents (N = 9)	0.0	22.2	33.3	44.4	0.0

A remarkably even spread of responses occurs in all the St. Paul Indian adult categories in reaction to the question concerning the level of criticism in the neighborhood. It is reasonably safe to conclude from these responses that

the full range of perceptions does appear to exist, and that, presumably, this full range of perceptions is related to a full range of community experiences. There is no reason to infer from these responses that the neighborhood is either especially critical or especially benign.

Semantic Differential Data Concerning Young People

The final part of the survey sequence presented to the forty-eight responding St. Paul Indian adults concerned itself with attitudes toward Indian young people. The means of gathering these data lay in the employment of what is called a "semantic differential" instrument. For a full description of how this instrument is employed in the field, and how results from it are obtained, please consult the appendix. We will review the data in their entirety below, and then comment upon them at the end of the summary review.

THE YOUNG PEOPLE YOU KNOW BEST ARE . . .

TRUSTWORTHY							UNTRUSTWORTHY
All	35.4	12.5	10.4	31.2	10.4	0.0	0.0
Females	30.7	10.3	10.3	35.9	12.8	0.0	0.0
Males	55.6	22.2	11.1	11.1	0.0	0.0	0.0

NEAT							MESSY
All	29.2	22.9	12.5	25.0	4.2	2.1	4.2
Females	33.3	23.1	10.3	23.1	5.1	2.6	2.6
Males	11.1	11.1	22.2	33.3	0.0	0.0	11.1

RELIABLE							UNRELIABLE
All	22.9	16.7	18.7	29.2	12.5	0.0	0.0
Females	23.1	17.9	17.9	30.8	10.3	0.0	0.0
Males	22.2	11.1	22.2	22.2	22.2	0.0	0.0

HAPPY							SAD
All	20.8	27.1	14.6	25.0	6.2	4.2	2.1
Females	15.4	30.8	15.4	25.6	5.1	5.1	2.6
Males	44.4	11.1	11.1	22.2	11.1	0.0	0.0

INTERESTED							BORED
All	22.9	22.9	4.2	20.8	12.5	6.2	10.4
Females	25.6	23.1	5.1	20.5	10.3	5.1	10.3
Males	11.1	22.2	0.0	22.2	22.2	11.1	11.1

HONEST							DISHONEST
All	18.7	27.1	20.8	27.1	4.2	2.1	0.0
Females	17.9	23.1	20.5	30.8	5.1	2.6	0.0
Males	22.2	44.4	22.2	11.1	0.0	0.0	0.0

ACTIVE							PASSIVE
All	29.2	22.9	12.5	22.9	6.2	6.2	0.0
Females	25.6	23.1	12.8	23.1	7.7	7.7	0.0
Males	44.4	22.2	11.1	22.2	0.0	0.0	0.0

HARD-WORKING							LAZY
All	8.3	12.5	18.7	39.6	16.7	2.1	2.1
Females	10.3	12.8	15.4	38.5	20.5	2.6	0.0
Males	0.0	11.1	33.3	44.4	0.0	0.0	11.1

STUPID							INTELLIGENT
All	2.1	2.1	12.5	37.5	18.7	20.8	6.2
Females	0.0	2.6	12.8	41.0	17.9	17.9	7.7
Males	11.1	0.0	11.1	22.2	22.2	33.3	0.0

RELIGIOUS							IRRELIGIOUS
All	10.4	18.7	6.2	41.7	12.5	4.2	6.2
Females	10.3	17.9	5.1	46.1	10.3	5.1	5.1
Males	11.1	22.2	11.1	22.2	22.2	0.0	11.1

TRADITIONALISTIC							MODERN
All	4.2	6.2	14.6	25.0	10.4	14.6	25.0
Females	5.1	7.7	10.3	28.2	7.7	12.8	28.2
Males	0.0	0.0	33.3	11.1	22.2	22.2	11.1

AMBITIOUS							UNAMBITIOUS
All	12.5	20.8	18.7	31.2	8.3	4.2	4.2
Females	12.8	20.5	17.9	30.8	10.3	5.1	2.6
Males	11.1	22.2	22.2	33.3	0.0	0.0	11.1

EMOTIONAL							RATIONAL
All	6.2	6.2	20.8	39.6	14.6	6.2	6.2
Females	7.7	5.1	15.4	41.0	15.4	7.7	7.7
Males	0.0	11.1	44.4	33.3	11.1	0.0	0.0

WISE							UNWISE
All	6.2	27.1	18.7	33.3	10.4	4.2	0.0
Females	5.1	28.2	20.5	28.2	12.8	5.1	0.0
Males	11.1	22.2	11.1	55.6	0.0	0.0	0.0

UNFRIENDLY							FRIENDLY
All	4.2	10.4	8.3	18.7	4.2	20.8	33.3
Females	5.1	10.3	10.3	20.5	5.1	23.1	25.6
Males	0.0	11.1	0.0	11.1	0.0	11.1	66.7

SINCERE							INSINCERE
All	18.7	18.7	18.7	27.1	8.3	6.3	2.1
Females	17.9	20.5	17.9	28.2	10.3	5.1	0.0
Males	22.2	11.1	22.2	22.2	0.0	11.1	11.1

KIND							CRUEL
All	29.2	16.7	16.7	29.2	6.2	2.1	0.0
Females	30.8	15.4	15.4	28.2	7.7	2.6	0.0
Males	22.2	22.2	22.2	33.3	0.0	0.0	0.0

POLITE							IMPOLITE
All	25.0	12.5	16.7	27.1	6.2	4.2	8.3
Females	28.2	12.8	12.8	25.6	7.7	5.1	7.7
Males	11.1	11.1	33.3	33.3	0.0	0.0	11.1

COWARDLY							BRAVE
All	4.2	4.2	6.2	41.7	20.8	6.2	16.7
Females	5.1	5.1	5.1	46.2	23.1	2.6	12.8
Males	0.0	0.0	11.1	22.2	11.1	22.2	33.3

DEPENDABLE							UNDEPENDABLE
All	14.6	29.2	22.9	20.8	6.2	4.2	2.1
Females	17.9	28.2	23.1	17.7	5.1	5.1	2.6
Males	0.0	33.3	22.2	33.3	11.1	0.0	0.0

SOCIABLE							UNSOCIABLE
All	43.7	12.5	10.4	20.8	8.3	2.1	2.1
Females	48.7	7.7	10.3	20.5	10.3	0.0	2.6
Males	22.2	33.3	11.1	22.2	0.0	11.1	0.0

RUDE							COURTEOUS
All	4.2	4.2	10.4	35.4	14.6	18.7	12.5
Females	2.6	2.6	12.8	41.0	12.8	15.4	12.8
Males	11.1	11.1	0.0	11.1	22.2	33.3	11.1

LIKEABLE							UNLIKEABLE
All	33.3	22.9	16.7	18.7	8.3	0.0	0.0
Females	33.3	23.1	15.4	20.5	7.7	0.0	0.0
Males	33.3	22.2	22.2	11.1	11.1	0.0	0.0

KNOWLEDGEARLE							IGNORANT
All	25.0	18.7	12.5	27.1	10.4	6.2	0.0
Females	25.6	15.4	12.8	30.8	10.3	5.1	0.0
Males	22.2	33.3	11.1	11.1	11.1	11.1	0.0

PEACE-LOVING							BELLIGERENT
All	18.7	20.8	8.3	33.3	10.4	2.1	6.2
Females	23.1	15.4	7.7	35.9	10.3	2.6	5.1
Males	0.0	44.4	11.1	22.2	11.1	0.0	11.1

TALKATIVE							QUIET
All	27.1	12.5	14.6	25.0	10.4	4.2	6.2
Females	25.6	10.3	12.8	25.6	12.8	5.1	7.7
Males	33.3	22.2	22.2	22.2	0.0	0.0	0.0

These data appear to indicate a generally strong, positive acceptance of Indian young people by St. Paul Indian adults. A glance at the foregoing tables clearly shows that, for the most part, Indian adults tend to respond heavily in favor of positive attributes possessed by Indian young people. However, there are some reasonably important tendencies to respond to the contrary in some instances, even though the overall picture tends to appear quite positive.

St. Paul Indian adults do, for example, tend to regard Indian young people as "bored" in an important number of responses. Approximately one quarter or less of the respondents also tended to rate St. Paul Indian young people negatively in other cases: "stupid;" "irreligious;" "traditionalistic;" "unambitious;" "emotional;" "unfriendly;" "rude;" "ignorant;" "belligerent." St. Paul Indian adults also, in another instance, tended to rate their children "quiet" in a significant minority of cases. These data do not override the significantly positive general responses of St. Paul Indian adults toward Indian young people. However, they should probably be regarded as somewhat predictable responses to some of the "normal" problems of raising children in a metropolitan inner-city area beset by all the usual difficulties of contemporary large cities.

Summary and Conclusions

While this is only the first report in a series on St. Paul Indian people, we may tentatively conclude certain things from the data reviewed in this report. First, the St. Paul Indian population is obviously engaged in an urban adjustment pattern quite different from that of Minneapolis Indians (or Chicago, or Los Angeles, or Baltimore), and more akin to the adjustment pattern evidenced by the Indian population of Duluth, Minnesota. It is obvious that, aside from tribal and related differences, the environment of the city itself is of crucial importance in understanding these patterned differences in adjustment.

Second, it appears that another tentative conclusion may be made in support of the first: that St. Paul Indian secondary development and organization patterns are markedly different from those in Minneapolis and Chicago, and probably in many other urban centers as well. The number of organizations is low by comparison with other cities, and the political styles associated with these organizations appears to be quite less militant than is found in other urban centers.

Third, St. Paul Indian adults appear to be adapting to the city environment in ways strongly supportive of the minority thesis that Indians want to develop a life style outwardly very much like that of middle class whites in the urban area. Other data collected in the St. Paul Indian community (see Craig, G. William, Arthur M. Harkins and Richard G. Woods, Indian Housing in Minneapolis and St. Paul, Training Center for Community Programs Report, July, 1969) support this tentative conclusion, and even indicate that many St. Paul Indian adults would prefer to live in the suburbs than in inner-city Indian enclaves.

Fourth, the level of hostility towards whitemen appears to be lower among St. Paul Indians than among Minneapolis Indians. This tentative conclusion is inferred by qualitative observation of the St. Paul Indian scene by the writers, and through informal interviews and discussions with St. Paul Indian leaders. How long this condition will be maintained is, of course, subject to a variety of intervening factors, such as the power of the new Indian nationalist movement to affect St. Paul Indian styles, and the possible influences of national-level and Minneapolis Indian organizations stressing militant rejection of non-Indian institutions and styles.

Fifth, St. Paul Indians appear to be reasonably satisfied with neighborhood and community conditions; this apparent characteristic is probably related to a different community response toward minorities in the city of St. Paul when compared with Minneapolis. It is possible that St. Paul is distinctly more cosmopolitan and accepting of minorities than Minneapolis, and that this sub-cultural difference results in significant changes in Indian adaptation patterns when St. Paul is compared with other cities.

Sixth, St. Paul Indian adults appear to be rather well off in terms of income and employment when compared with Minneapolis Indians. Certainly, it may be inferred that tribal and related factors are important in this apparent difference, but we wish again to call attention to the possible influences of the city environment itself. St. Paul Indians have a "cluster enclave" residential pattern (as many as six"clusters" appear to exist) compared to Minneapolis' two major ghettos, and this residential patterning difference, probably induced in large part by freeway construction and urban renewal in St. Paul, may have something to do with the differences in political and organizational structure and development between the two cities. Such differences would presumably affect the way in which St. Paul Indians would adapt themselves to the urban environment--that is, it is possible that differences in residential patterns and in the cultural responses of the two cities to their Indian populations might have helped move St. Paul Indians into an upwardly mobile adaptation pattern rather than other possible modes.

Seventh, and related to the preceding points, it is apparent that there is a strong "self help" attitude among St. Paul Indians, remarkably free of resentful patterns of self-hatred and hatred toward Whites,still obvious in the case of many Minneapolis Indians. Again, for the purposes of this interim report, we will tentatively conclude that this difference is also related to city conditions and to very difficult-to-assess differences in tribal background and related characteristics.

This concludes the St. Paul interim report. Several summaries of more recent research among St. Paul Indians are in preparation, and are expected to appear in the summer of 1970.

FOOTNOTES

[1]Mann, Albert. Survey of Indians in the Twin Cities. Available at the Minneapolis Public Library.

[2]St. Paul Pioneer Press, June 7, 1956.

[3]Bureau of Indian Affairs and St. Paul Minnesota Council of Churches - Department of Indian Work.

[4]St. Paul American Indian Center. Summary of activities by Mrs. Rose Barstow, President.

[5]Mrs. Viola Campion, respondent.

[6]Mrs. Nellie Spears, respondent.

[7]Mrs. Phyllis Bellanger, respondent.

[8]Mr. Mitchell White Rabbit, respondent.

APPENDIX I

I am interested in your opinions concerning people living in St. Paul for a class I am taking at Macalester College. All the information gathered in this survey is to be held confidential. Your name is not required anywhere, and none of the information collected in this survey will be identified with names.

The survey takes little time to complete. Your cooperation is appreciated.

Please think of how the statements on these sheets apply to YOUR NEIGHBORHOOD in the city of St. Paul.

Here is the way you can fill in what you think about these statements:

If you think the statement fits very well, circle "SA" for "Strongly Agree".

If you think the statement applies only a little, circle "A" for "Agree".

If you can't see how it applies in any way, circle "UD" for "Undecided".

If you think it is not true, circle "D" for "Disagree".

If you think it is definitely not true, circle "SD" for "Strongly Disagree".

1. Schools in this neighborhood do a poor job of preparing young people for life. SA A UD D SD

2. This neighborhood is very peaceful and orderly. SA A UD D SD

3. Families in this neighborhood keep their children under control. SA A UD D SD

4. A person who repeatedly arrives at his job late, or is absent often, is irresponsible and lazy. SA A UD D SD

5. Some people in this neighborhood "get by with anything" while others get in trouble for anything they do. SA A UD D SD

6. When someone is offensive to you, you show him how you feel through open acts (cursing, violence, aggression). SA A UD D SD

7. Parents in this neighborhood teach their children to respect other people's rights and property. SA A UD D SD

8. The people in this neighborhood give you a bad name if you insist on being different. SA A UD D SD

9. Marriage is a tie between man and wife that usually lasts for a lifetime. SA A UD D SD

10.	In this neighborhood the community tries hard to help its young people along.	SA A UD D SD
11.	In this neighborhood folks are unconcerned about what their kids do so long as they keep out of trouble.	SA A UD D SD
12.	If a person exhibits strange behavior -- different than others around him -- it usually means he is mentally ill.	SA A UD D SD
13.	High school graduates in this neighborhood take an active interest in making their community a better place in which to live.	SA A UD D SD
14.	Too many young people in this neighborhood get into difficulties with sex and drinking.	SA A UD D SD
15.	A youth should spend most of his time with his family rather than his friends.	SA A UD D SD
16.	Many young people in this neighborhood do not finish high school.	SA A UD D SD
17.	Most young people disagree with wishes and demands of adults.	SA A UD D SD
18.	Most of the students in this neighborhood learn to read and write well.	SA A UD D SD
19.	People are generally critical of others in this neighborhood.	SA A UD D SD
20.	You are out of luck in this neighborhood if you happen to be of the wrong race or nationality.	SA A UD D SD
21.	Most young people dislike school.	SA A UD D SD
22.	If their children keep out of the way, parents in this neighborhood are satisfied to let them do whatever they want to do.	SA A UD D SD

The purpose of this form is to measure your real impression of the YOUNG PEOPLE YOU KNOW BEST living in your community.

Please make your choices on the basis of what, in general, these persons seem like to you.

Here is how you use the form:

If you feel that most young people are very closely related to one end of the scale, you should place your check-mark as follows:

big X :___:___:___:___:___:___:small

OR

big___:___:___:___:___:___: X :small

If you feel that most young people are quite closely related to one or the other end of the scale (but not extremely), you should place your check-mark as follows:

big___: X :___:___:___:___:___:small

OR

big___:___:___:___:___: X :___:small

If you feel most young people seem only slightly related to one side as opposed to the other side (but are not really neutral), then you should check as follows:

big___:___: X :___:___:___:___:small

OR

big___:___:___:___: X :___:___:small

If you consider most young people to be neutral on the scale, or that both sides of the scale are equally associated with them, or if the scale is completely unrelated to most young people you know, then you should place your check-mark in the middle place:

big___:___:___: X :___:___:___:small

IMPORTANT:

1. Please be sure you check every scale for every thing -- do not omit any.
2. Please put only one check-mark on a single line.
3. Make each a separate and independent judgment for each line.

THE YOUNG PEOPLE YOU KNOW BEST ARE . . .

trustworthy	:___:___:___:___:___:___:___:	untrustworthy
neat	:___:___:___:___:___:___:___:	messy
reliable	:___:___:___:___:___:___:___:	unreliable
happy	:___:___:___:___:___:___:___:_	sad
interested	:___:___:___:___:___:___:___:	bored
honest	:___:___:___:___:___:___:___:	dishonest
active	:___:___:___:___:___:___:___:	passive
hard-working	:___:___:___:___:___:___:___:	lazy
stupid	:___:___:___:___:___:___:___:	intelligent
religious	:___:___:___:___:___:___:___:	irreligious
traditional	:___:___:___:___:___:___:___:	modern
ambitious	:___:___:___:___:___:___:___:	unambitious
emotional	:___:___:___:___:___:___:___:	rational
wise	:___:___:___:___:___:___:___:	unwise
unfriendly	:___:___:___:___:___:___:___:	friendly
sincere	:___:___:___:___:___:___:___:	insincere
kind	:___:___:___:___:___:___:___:	cruel
polite	:___:___:___:___:___:___:___:	impolite
cowardly	:___:___:___:___:___:___:___:	brave
dependable	:___:___:___:___:___:___:___:	undependable
sociable	:___:___:___:___:___:___:___:	unsociable
rude	:___:___:___:___:___:___:___:	courteous
likeable	:___:___:___:___:___:___:___:	unlikeable
knowledgeable	:___:___:___:___:___:___:___:	ignorant
peace-loving	:___:___:___:___:___:___:___:	belligerent
talkatative	:___:___:___:___:___:___:___:	quiet

APPENDIX II

ST. PAUL INDIAN RESIDENTS
(Males and Females combined)
(N = 48)

SEX	N	%
NA	0	0.0
Male	9	18.7
Female	39	81.3
	48	100.0

AGE	N	%
NA/unknown	0	0.0
Up to 15	0	0.0
16 - 22	7	14.6
23 - 40	20	41.7
41 - 64	18	37.5
65 and over	3	6.2
	48	100.0

HEAD OF HOUSEHOLD	N	%
NA	3	6.2
Yes	25	52.1
No	20	41.7
	48	100.0

CHILDREN	N	%
NA	0	0.0
Yes	42	87.5
No	6	12.5
	48	100.0

TELEPHONE	N	%
NA	0	0.0
Yes	34	70.8
No	14	29.2
	48	100.0

MARITAL STATUS	N	%
NA	0	0.0
Single	8	16.7
Married	29	60.4
Separated	4	8.3
Divorced	5	10.4
Widowed	2	4.2
	48	100.0

EDUCATION	N	%
NA	0	0.0
0 - 5 years	0	0.0
6 - 8 years	7	14.6
9 years	8	16.7
10 years	6	12.5
11 years	6	12.5
12 years	11	22.9
13 years or more	10	20.8
College graduate	0	0.0
	48	100.0

NUMBER OF MALE CHILDREN

	N	%
NA	10	20.8
One	8	16.7
Two	11	22.9
Three	7	14.6
Four	6	12.5
Five	5	10.4
Six	1	2.1
Seven	0	0.0
Eight	0	0.0
	48	100.0

NUMBER OF FEMALE CHILDREN

	N	%
NA	11	22.9
One	11	22.9
Two	7	14.6
Three	7	14.6
Four	6	12.5
Five	2	4.2
Six	3	6.3
Seven	1	2.1
Eight	0	0.0
	48	100.0

TOTAL NUMBER OF CHILDREN

	N	%
NA	6	12.5
One	6	12.5
Two	5	10.4
Three	2	4.2
Four	7	14.6
Five	5	10.4
Six	3	6.2
Seven	5	10.4
Eight and above	9	18.8
	48	100.0

NUMBER OF CHILDREN IN PRIMARY SCHOOL

	N	%
NA	22	45.8
One	6	12.5
Two	4	8.3
Three	5	10.4
Four	6	12.5
Five	4	8.3
Six and above	1	2.1
	48	100.0

NUMBER OF CHILDREN IN SECONDARY SCHOOL

	N	%
NA	22	45.8
One	14	29.2
Two	9	18.8
Three	3	6.2
Four	0	0.0
Five and above	0	0.0
	48	100.0

LENGTH OF TIME LIVED IN TWIN CITIES SINCE LAST COMING HERE

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	2	4.2
4 - 6 months	3	6.3
7 - 11 months	2	4.2
1 - 2 years	3	6.3
3 - 5 years	6	12.5
6 - 9 years	8	16.6
10 years and above	24	50.0
	48	100.0

LENGTH OF TIME LIVED IN TWIN CITIES COUNTING THIS MOVE AND ALL PREVIOUS TIMES LIVED HERE BEFORE

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	1	2.1
4 - 6 months	3	6.3
7 - 11 months	1	2.1
1 - 2 years	3	6.3
3 - 5 years	5	10.4
6 - 9 years	8	16.6
10 years and above	27	56.9
	48	100.0

LENGTH OF TIME LIVED IN PRESENT ADDRESS

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	6	12.5
4 - 6 months	9	18.7
7 - 11 months	4	8.3
1 - 2 years	12	25.0
3 - 5 years	8	16.7
6 - 9 years	7	14.6
10 years and above	2	4.2
	48	100.0

ACTIVE DUTY IN THE MILITARY

	N	%
NA	1	2.1
Yes	10	20.8
No	37	77.1
	48	100.0

UNION MEMBER

	N	%
NA	2	4.2
Yes	10	20.8
No	36	75.0
	48	100.0

FATHER'S EDUCATION	N	%
NA	21	43.7
0 - 5 years	9	18.7
6 - 8 years	10	20.8
9 years	1	2.1
10 years	1	2.1
11 years	0	0.0
12 years	4	8.3
13 years or more	1	2.1
College graduate	1	2.1
	48	99.9

MOTHER'S EDUCATION	N	%
NA	17	35.4
0 - 5 years	10	20.8
6 - 8 years	10	20.8
9 years	1	2.1
10 years	1	2.1
11 years	6	12.5
12 years	2	4.2
13 years or more	1	2.0
College graduate	0	0.0
	48	100.0

YOUR OCCUPATION	N	%
NA	3	6.2
None	25	52.1
Unskilled work	2	4.2
Semi-skilled work	7	14.6
Skilled work	4	8.3
Clerical	5	10.4
Skilled profession	2	4.2
Highly skilled profession	0	0.0
Learned profession	0	0.0
	48	100.0

SPOUSE'S OCCUPATION	N	%
NA	13	27.1
None	7	14.6
Unskilled work	8	16.7
Semi-skilled work	4	8.3
Skilled work	13	27.1
Clerical	1	2.1
Skilled profession	0	0.0
Highly skilled profession	1	2.1
Learned profession	1	2.1
	48	100.1

FATHER'S OCCUPATION	N	%
NA	11	22.9
None	0	0.0
Unskilled work	24	50.0
Semi-skilled work	3	6.3
Skilled work	4	8.3
Clerical	3	6.3
Skilled profession	2	4.2
Highly skilled profession	1	2.1
Learned profession	0	0.0
	48	100.1

DESIRED TRAINING PROGRAM, IF ANY	N	%
NA	7	14.6
None/don't care	14	29.2
Unskilled work	0	0.0
Semi-skilled work	4	8.3
Skilled work	5	10.4
Clerical	6	12.5
Skilled profession	10	20.8
Highly skilled profession	1	2.1
Learned profession	1	2.1
	48	100.0

INDIAN BLOOD	N	%
NA/unknown	3	6.2
Less than 1/4	0	0.0
1/4 - 1/2	12	25.0
1/2 - 3/4	11	22.9
3/4 to full	22	45.8
	48	99.9

HARVESTED WILD RICE RECENTLY	N	%
NA	0	0.0
Yes	6	12.5
No	42	87.5
	48	100.0

YOUR APPROXIMATE ANNUAL INCOME

	N	%
NA	4	8.3
$0 - $999	1	2.1
$1000 - 1999	4	8.3
$2000 - 2999	4	8.3
$3000 - 3999	11	22.9
$4000 - 4999	3	6.3
$5000 - 5999	6	12.5
$6000 - 6999	4	8.3
$7000 & above	11	22.9
	48	99.9

DESCENT TRACED TO

	N	%
NA	0	0.0
European other than Spanish	1	2.1
Negro	0	0.0
Indian	46	95.8
Spanish/Mexican	1	2.1
Oriental	0	0.0
	48	100.0

RESERVATION OF BIRTH

	N	%
White Earth	8	16.7
Mille Lacs	0	0.0
Fond du Lac	0	0.0
Red Lake	4	8.3
Leech Lake	4	8.3
Nett Lake	2	4.2
Grand Portage	0	0.0
Wisconsin or Dakotas	2	4.2
Other	28	58.3
	48	100.0

TIME LAST VOTED IN A RESERVATION ELECTION

	N	%
NA	6	12.5
Within a year	4	8.3
Within the past 2 - 3 years	3	6.3
"Sometime" up to 5 years ago	2	4.2
"Sometime" in the more distant past	4	8.3
Never	29	60.4
	48	100.0

TIME LAST VOTED IN A PUBLIC ELECTION

	N	%
NA	4	8.3
Within a year	12	25.0
Within the past 2 - 3 years	8	16.7
Sometime up to 5 years ago	2	4.2
"Sometime" in the more distant past	2	4.2
Never	18	37.5
	48	100.0

TRIBAL AFFILIATION

	N	%
NA/unknown	1	2.1
Chippewa	21	43.8
Sioux	11	22.9
Winnebago	12	25.0
Menominee	0	0.0
Other	3	6.2
	48	100.0

RESERVATION OF LONGEST AND MOST RECENT RESIDENCE

	N	%
White Earth	6	12.5
Mille Lacs	0	0.0
Fond du Lac	0	0.0
Red Lake	4	8.3
Leech Lake	2	4.2
Nett Lake	1	2.1
Grand Portage	0	0.0
Wisconsin or Dakotas	0	0.0
Other	35	72.9
	48	100.0

WHY MOVED TO TWIN CITIES

	N	%
NA	3	6.3
Don't know	1	2.1
Employment	20	41.7
Relatives here	10	20.8
Friends here	0	0.0
Both friends and relatives here	0	0.0
To see what it was like; to try a new area	3	6.3
Other reasons	11	2219
	48	100.0

NUMBER OF TRIPS BACK TO RESERVATION IN THE PAST YEAR

	N	%
NA	10	20.8
None	11	22.9
One	10	20.8
Two	1	2.1
Several	8	16.7
Many	8	16.7
	48	100.0

WHY TRIPS BACK TO RESERVATION IN THE PAST YEAR

	N	%
NA	18	37.5
Don't know	0	0.0
Employment	0	0.0
Relatives there	12	25.0
Friends there	0	0.0
Both friends and relatives there	12	25.0
Family event	1	2.1
Harvesting wild rice or hunting or fishing	1	2.1
Other reasons	3	6.2
	48	100.0

DO REAL LEADERS OF TWIN CITIES INDIAN PEOPLE EXIST?

	N	%
NA	3	6.2
Don't know	17	35.4
Yes	26	54.2
No	2	4.2
	48	100.0

APPENDIX III

ST. PAUL INDIAN RESIDENTS
(Females only)
(N = 39)

SEX	N	%
NA	0	0.0
Male	0	0.0
Female	39	100.0
	39	100.0

AGE	N	%
NA/unknown	0	0.0
Up to 15	0	0.0
16 - 22	7	17.9
23 - 40	18	46.2
41 - 64	12	30.8
65 and over	2	5.1
	39	100.0

HEAD OF HOUSEHOLD	N	%
NA	3	7.7
Yes	16	41.0
No	20	51.3
	39	100.0

CHILDREN	N	%
NA	0	0.0
Yes	33	84.6
No	6	15.4
	39	100.0

TELEPHONE	N	%
NA	0	0.0
Yes	29	74.4
No	10	25.6
	39	100.0

MARITAL STATUS	N	%
NA	0	0.0
Single	8	20.5
Married	20	51.3
Separated	4	10.3
Divorced	5	12.8
Widowed	2	5.1
	39	100.0

EDUCATION	N	%
NA	0	0.0
0 - 5 years	0	0.0
6 - 8 years	6	15.4
9 years	5	12.8
10 years	5	12.8
11 years	6	15.4
12 years	9	23.1
13 years or more	8	20.5
College graduate	0	0.0
	39	100.0

NUMBER OF MALE CHILDREN

	N	%
NA	9	23.1
One	7	17.9
Two	7	17.9
Three	7	17.9
Four	5	12.8
Five	4	10.3
Six	0	0.0
Seven	0	0.0
Eight	0	0.0
	39	99.9

NUMBER OF FEMALE CHILDREN

	N	%
NA	10	25.6
One	9	23.1
Two	6	15.4
Three	4	10.3
Four	5	12.8
Five	2	5.1
Six	3	7.7
Seven	0	0.0
Eight	0	0.0
	39	100.0

TOTAL NUMBER OF CHILDREN

	N	%
NA	6	15.4
One	6	15.4
Two	3	7.7
Three	1	2.6
Four	6	15.4
Five	4	10.3
Six	3	7.7
Seven	3	7.7
Eight or more	7	17.9
	39	100.1

NUMBER OF CHILDREN IN PRIMARY SCHOOL

	N	%
NA	18	46.1
One	5	12.8
Two	3	7.7
Three	4	10.3
Four	5	12.8
Five	3	7.7
Six or more	1	2.6
	39	100.0

NUMBER OF CHILDREN IN SECONDARY SCHOOL

	N	%
NA	20	51.3
One	10	25.6
Two	7	18.0
Three	2	5.1
Four	0	0.0
Five or more	0	0.0
	39	100.0

LENGTH OF TIME LIVED IN TWIN CITIES SINCE LAST COMING HERE

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	2	5.1
4 - 6 months	2	5.1
7 - 11 months	2	5.1
1 - 2 years	3	7.7
3 - 5 years	4	10.3
6 - 9 years	7	18.0
10 years or more	19	48.7
	39	100.0

TOTAL LENGTH OF TIME LIVED IN TWIN CITIES

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	1	2.6
4 - 6 months	2	5.1
7 - 11 months	1	2.6
1 - 2 years	3	7.7
3 - 5 years	4	10.3
6 - 9 years	6	15.4
10 years or more	22	56.4
	39	100.1

LENGTH OF TIME LIVED AT PRESENT ADDRESS

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	5	12.8
4 - 6 months	7	17.9
7 - 11 months	4	10.3
1 - 2 years	12	30.8
3 - 5 years	7	17.9
6 - 9 years	4	10.3
10 years or more	0	0.0
	39	100.0

ACTIVE DUTY IN THE MILITARY SERVICE

	N	%
NA	1	2.6
No	35	89.7
Yes	3	7.7
	39	100.0

UNION MEMBERSHIP

	N	%
NA	2	5.1
No	32	82.1
Yes	5	12.8
	39	100.0

FATHER'S EDUCATION	N	%
NA	16	41.0
0 - 5 years	8	20.5
6 - 8 years	9	23.1
9 years	1	2.6
10 years	0	0.0
11 years	0	0.0
12 years	3	7.7
13 years or more	1	2.6
College graduate	1	2.6
	39	100.0

MOTHER'S EDUCATION	N	%
NA	13	33.3
0 - 5 years	9	23.1
6 - 8 years	8	20.5
9 years	0	0.0
10 years	1	2.6
11 years	5	12.8
12 years	2	5.1
13 years or more	1	2.6
College graduate	0	0.0
	39	100.0

YOUR OCCUPATION	N	%
NA	3	7.7
None	25	64.1
Unskilled work	1	2.6
Semi-skilled work	3	7.7
Skilled work	1	2.6
Clerical	5	12.8
Skilled profession	1	2.6
Highly skilled prof	0	0.0
Learned profession	0	0.0
	39	100.0

SPOUSE'S OCCUPATION	N	%
NA	12	30.8
None	3	7.7
Unskilled owrk	6	15.4
Semi-skilled work	4	10.3
Skilled work	12	30.8
Clerical	1	2.5
Skilled profession	0	0.0
Highly skilled prof	1	2.5
Learned profession	0	0.0
	39	100.0

FATHER'S OCCUPATION	N	%
NA	8	20.5
None	0	0.0
Unskilled work	20	51.3
Semi-skilled work	3	7.7
Skilled work	4	10.2
Clerical	2	5.1
Skilled profession	1	2.6
Highly skilled prof	1	2.6
Learned profession	0	0.0
	39	100.0

DESIRED TRAINING PROGRAM, IF ANY	N	%
NA	7	17.9
None/don't care	11	28.2
Unskilled work	0	0.0
Semi-skilled work	3	7.7
Skilled work	2	5.1
Clerical	6	15.4
Skilled profession	8	20.5
Highly skilled prof	1	2.6
Learned profession	1	2.6
	39	100.0

APPROXIMATE ANNUAL INCOME	N	%
NA	3	7.7
$0 - $999	1	2.6
$1000 - $1999	4	10.2
$2000 - $2999	4	10.2
$3000 - $3999	9	23.1
$4000 - $4999	3	7.7
$5000 - $5999	6	15.4
$6000 - $6999	3	7.7
$7000 and more	6	15.4
	39	100.0

TIME LAST VOTED IN A PUBLIC ELECTION	N	%
NA	4	10.2
Within past year	8	20.5
Within 2 - 3 years	7	17.9
Up to 5 years ago	3	7.6
Sometime in past	1	2.6
Never	16	41.3
	39	100.1

DO REAL LEADERS OF TWIN CITIES INDIAN PEOPLE EXIST?	N	%
NA	3	7.7
Don't know	12	30.8
Yes	23	59.0
No	1	2.6
	39	100.1

DESCENT (ANCESTRY)

	N	%
NA	0	0.0
European other than Spanish	1	2.6
African	0	0.0
Indian	37	94.7
Spanish or Mexican	1	2.6
Oriental	0	0.0
	39	100.1

TRIBAL AFFILIATION

	N	%
NA/unknown	1	2.6
Chippewa	18	46.1
Sioux	9	23.1
Winnebago	8	20.5
Menominee	0	0.0
Other	3	7.7
	39	100.0

RESERVATION OF BIRTH

	N	%
White Earth	7	17.9
Mille Lacs	0	0.0
Fond du Lac	0	0.0
Red Lake	2	5.1
Leech Lake	4	10.3
Nett Lake	2	5.1
Grand Portage	0	0.0
Wisconsin or Dakota	1	2.6
Other	23	59.0
	39	100.0

RESERVATION OF LONGEST RESIDENCE

	N	%
White Earth	6	15.4
Mille Lacs	0	0.0
Fond du Lac	0	0.0
Red Lake	2	5.1
Leech Lake	2	5.1
Nett Lake	1	2.6
Grand Portage	0	0.0
Wisconsin or Dakota	0	0.0
Other	28	71.8
	39	100.0

INDIAN BLOOD

	N	%
NA/unknown	2	5.1
Less than 1/4	0	0.0
1/4 - 1/2	12	30.8
1/2 - 3/4	10	25.6
3/4 to full	15	38.5
	39	100.0

HARVESTED WILD RICE RECENTLY

	N	%
NA	0	0.0
Yes	6	15.4
No	33	84.6
	39	100.0

TIME LAST VOTED IN RESERVATION ELECTION

	N	%
NA	5	12.8
Within past year	2	5.1
Within 2 - 3 years	3	7.7
Up to 5 years ago	0	0.0
Sometime in past	2	5.1
Never	27	69.2
	39	99.9

NUMBER OF TRIPS TO RESERVATION IN PAST YEAR

	N	%
NA	8	20.5
None	11	28.2
One	9	23.1
Two	1	2.6
Several	6	15.4
Many	4	10.3
	39	100.1

WHY MOVED TO TWIN CITIES

	N	%
NA	3	7.7
Don't know	1	2.6
Employment	13	33.3
Relatives there	10	25.6
Friends there	0	0.0
Both friends and relatives there	0	0.0
To see what it was like	2	5.1
Other	10	25.6
	39	99.9

WHY RETURNED TO RESERVATION

	N	%
NA	16	41.0
Employment	1	2.6
Relatives there	10	25.6
Friends there	0	0.0
Both friends and relatives there	7	18.0
Family event	1	2.6
Hunting, fishing, wild rice	1	2.6
Other	3	7.7
	39	100.1

APPENDIX IV

ST. PAUL INDIAN RESIDENTS
(Males only)
(N = 9)

SEX	N	%
NA	0	0.0
Male	9	100.0
Female	0	0.0
	9	100.0

AGE	N	%
NA/unknown	0	0.0
Up to 15	0	0.0
16 - 22	0	0.0
23 - 40	2	22.2
41 - 64	6	66.7
65 and over	1	11.1
	9	100.0

HEAD OF HOUSEHOLD	N	%
NA	0	0.0
Yes	9	100.0
No	0	0.0
	9	100.0

CHILDREN	N	%
NA	0	0.0
Yes	9	100.0
No	0	0.0
	9	100.0

TELEPHONE	N	%
NA	0	0.0
Yes	5	55.6
No	4	44.4
	9	100.0

MARITAL STATUS	N	%
NA	0	0.0
Single	0	0.0
Married	9	100.0
Separated	0	0.0
Divorced	0	0.0
Widowed	0	0.0
	9	100.0

EDUCATION	N	%
NA	0	0.0
0 - 5 years	0	0.0
6 - 8 years	1	11.1
9 years	3	33.3
10 years	1	11.1
11 years	0	0.0
12 years	2	22.2
13 years or more	2	22.2
College graduate	0	0.0
	9	99.9

NUMBER OF MALE CHILDREN

	N	%
NA	1	11.1
One	1	11.1
Two	4	44.4
Three	0	0.0
Four	1	11.1
Five	1	11.1
Six	1	11.1
Seven	0	0.0
Eight	0	0.0
	9	99.9

NUMBER OF FEMALE CHILDREN

	N	%
NA	1	11.1
One	2	22.2
Two	1	11.1
Three	3	33.3
Four	1	11.1
Five	0	0.0
Six	0	0.0
Seven	0	0.0
Eight	1	11.1
	9	99.9

TOTAL NUMBER OF CHILDREN

	N	%
NA	0	0.0
One	0	0.0
Two	2	22.2
Three	1	11.1
Four	1	11.1
Five	1	11.1
Six	0	0.0
Seven	2	22.2
Eight or more	2	22.2
	9	99.9

NUMBER OF CHILDREN IN PRIMARY SCHOOL

	N	%
NA	4	44.4
One	1	11.1
Two	1	11.1
Three	1	11.1
Four	1	11.1
Five	1	11.1
Six or more	0	0.0
	9	99.9

NUMBER OF CHILDREN IN SECONDARY SCHOOL

	N	%
NA	2	22.2
One	4	44.4
Two	2	22.2
Three	1	11.1
Four	0	0.0
Five or more	0	0.0
	9	99.9

LENGTH OF TIME LIVED IN THE TWIN CITIES SINCE LAST COMING HERE

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	0	0.0
4 - 6 months	1	11.1
7 - 11 months	0	0.0
1 - 2 years	0	0.0
3 - 5 years	2	22.2
6 - 9 years	1	11.1
10 years or more	5	55.6
	9	100.0

TOTAL LENGTH OF TIME LIVED IN TWIN CITIES

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	0	0.0
4 - 6 months	1	11.1
7 - 11 months	0	0.0
1 - 2 years	0	0.0
3 - 5 years	1	11.1
6 - 9 years	2	22.2
10 years or more	5	55.6
	9	100.0

LENGTH OF TIME LIVED AT PRESENT ADDRESS

	N	%
NA	0	0.0
Less than 30 days	0	0.0
1 - 3 months	1	11.1
4 - 6 months	2	22.2
7 - 11 months	0	0.0
1 - 2 years	0	0.0
3 - 5 years	1	11.1
6 - 9 years	3	33.3
10 years or more	2	22.2
	9	99.9

ACTIVE DUTY IN THE MILITARY SERVICE

	N	%
NA	0	0.0
Yes	7	77.8
No	2	22.2
	9	100.0

UNION MEMBERSHIP

	N	%
NA	0	0.0
Yes	5	55.6
No	4	44.4
	9	100.0

FATHER'S EDUCATION	N	%
NA	5	55.6
0 - 5 years	1	11.1
6 - 8 years	1	11.1
9 years	0	0.0
10 years	1	11.1
11 years	0	0.0
12 years	1	11.1
13 years or more	0	0.0
College graduate	0	0.0
	9	100.0

MOTHER'S EDUCATION	N	%
NA	4	44.4
0 - 5 years	1	11.1
6 - 8 years	2	22.2
9 years	1	11.1
10 years	0	0.0
11 years	1	11.1
12 years	0	0.0
13 years or more	0	0.0
College graduate	0	0.0
	9	100.0

YOUR OCCUPATION	N	%
NA	0	0.0
None	0	0.0
Unskilled work	1	11.1
Semi-skilled work	4	44.4
Skilled work	3	33.3
Clerical	0	0.0
Skilled profession	1	11.1
Highly skilled profession	0	0.0
Learned profession	0	0.0
	9	99.9

SPOUSE'S OCCUPATION	N	%
NA	1	11.1
None	4	44.4
Unskilled work	2	22.2
Semi-skilled work	0	0.0
Skilled work	1	11.1
Clerical	0	0.0
Skilled profession	0	0.0
Highly skilled profession	0	0.0
Learned profession	1	11.1
	9	99.9

FATHER'S OCCUPATION	N	%
NA	1	11.1
None	4	44.4
Unskilled work	2	22.2
Semi-skilled work	0	0.0
Skilled work	1	11.1
Clerical	0	0.0
Skilled profession	0	0.0
Highly skilled profession	0	0.0
Learned profession	1	11.1
	9	99.9

DESIRED TRAINING PROGRAM, IF ANY	N	%
NA	0	0.0
None/don't care	3	33.3
Unskilled work	0	0.0
Semi-skilled work	1	11.1
Skilled work	3	33.3
Clerical	0	0.0
Skilled profession	2	22.2
Highly skilled profession	0	0.0
Learned profession	0	0.0
	9	99.9

APPROXIMATE ANNUAL INCOME	N	%
NA	1	11.1
$0 - $999	0	0.0
$1000 - $1999	0	0.0
$2000 - $2999	0	0.0
$3000 - $3999	2	22.2
$4000 - $4999	0	0.0
$5000 - $5999	0	0.0
$6000 - $6999	1	11.1
$7000 and above	5	55.6
	9	100.0

TIME LAST VOTED IN A PUBLIC ELECTION	N	%
NA	0	0.0
Within past year	4	44.4
Within 2 - 3 years	1	11.1
Up to 5 years ago	1	11.1
Sometime in past	1	11.1
Never	2	22.2
	9	99.9

DO REAL LEADERS OF TWIN CITIES INDIAN PEOPLE EXIST?	N	%
NA	0	0.0
Don't know	5	55.6
Yes	3	33.3
No	1	11.1
	9	100.0

DESCENT (ANCESTRY)	N	%
NA	0	0.0
European other than Spanish	0	0.0
African	0	0.0
Indian	9	100.0
Spanish/Mexican	0	0.0
Oriental	0	0.0
	9	100.0

TRIBAL AFFILIATION	N	%
NA/unknown	0	0.0
Chippewa	3	33.3
Sioux	2	22.2
Winnebago	4	44.4
Menominee	0	0.0
Other	0	0.0
	9	99.9

RESERVATION OF BIRTH

	N	%
White Earth	1	11.1
Mille Lacs	0	0.0
Fond du Lac	0	0.0
Red Lake	2	22.2
Leech Lake	1	11.1
Nett Lake	0	0.0
Grand Portage	0	0.0
Wisconsin/Dakota	1	11.1
Other	5	55.6
	9	100.0

RESERVATION OF LONGEST RESIDENCE

	N	%
White Earth	0	0.0
Mille Lacs	0	0.0
Fond du Lac	0	0.0
Red Lake	2	22.2
Leech Lake	0	0.0
Nett Lake	0	0.0
Grand Portage	0	0.0
Wisconsin/Dakota	0	0.0
Other	7	77.8
	9	100.0

INDIAN BLOOD

	N	%
NA/unknown	1	11.1
Less than 1/4	0	0.0
1/4 - 1/2	0	0.0
1/2 - 3/4	1	11.1
3/4 to full	7	77.8
	9	100.0

HARVESTED WILD RICE RECENTLY

	N	%
NA	0	0.0
Yes	0	0.0
No	9	100.0
	9	100.0

TIME LAST VOTED IN RESERVATION ELECTION

	N	%
NA	1	11.1
Within past year	2	22.2
Within 2 - 3 years	0	0.0
Up to 5 years ago	2	22.2
Sometime in past	2	22.2
Never	2	22.2
	9	99.9

NUMBER OF TRIPS TO RESERVATION IN PAST YEAR

	N	%
NA	2	22.2
None	0	0.0
One	1	11.1
Two	0	0.0
Several	2	22.2
Many	4	44.4
	9	99.9

WHY MOVED TO THE TWIN CITIES

	N	%
NA	0	0.0
Don't know	0	0.0
Employment	7	77.8
Relatives here	0	0.0
Friends here	0	0.0
Friends and relatives here	0	0.0
To see what it was like	1	11.1
Other	1	11.1
	9	100.0

WHY RETURNED TO RESERVATION

	N	%
NA	2	22.2
Don't know	0	0.0
Employment	0	0.0
Relatives there	2	22.2
Friends there	0	0.0
Friends and relatives there	5	55.6
Family events	0	0.0
Hunting, fishing, wild rice	0	0.0
Other	0	0.0
	9	100.0